

PRIVATE

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DEVOTIONS

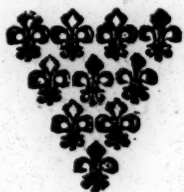
For several

OCCASIONS,

ORDINARY

And

EXTRAORDINARY.



LONDON,

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CHRISTIAN READER.

I Have, for the help of thy Devotions, set down *some* FORMS of PRIVATE PRAYER, upon several occasions: If it be thought an omission that there are none for Families, I must answer for my self, that it was not from any opinion that God is not as well to be worshipp'd in the Family as the Closet; but because the Providence of God and the Church hath already furnish'd thee for that purpose, infinitely beyond what my utmost care could do. I mean the PUBLICK LITURGY or COMMON PRAYER, which for all publick addresses to God (and such are Family prayers) are so excellent and useful, that we may say of it as David did of Goliath's sword, 1 Sam. 21. 9. There is none like it.

DIRECTIONS for the MORNING.

As soon as ever thou awakest in the morning, lift up thy heart to God in this or the like short Prayer.

LORD, as thou hast awaked my Body from sleep, so by thy grace awaken my Soul from sin, and make me so to walk before thee this day and all the rest of my life, that when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.

When

WHen thou hast thus begun, suffer not (without some urgent necessity) any worldly thoughts to fill thy mind, till thou hast also paid thy more solemn Devotions to Almighty God, and therefore during the time thou art dressing thyself (which should be no longer then common decency requires) exercise thy mind in some spiritual thoughts: as for example, consider to what Temptations thy business or company that day are most like to lay thee open, and arm thy self with Resolutions against them; or again, consider what Occasions of doing service to God, or good to thy neighbour are that day most likely to present themselves, and resolve to embrace them; and also contrive how thou mayst improve them to the uttermost. But especially it will be fit for thee to Examine whether there have any sin escaped thee since thy last nights examination. If after these considerations any further leisure remain, thou mayst profitably imploy it in meditating on the general Resurrection (whereof our rising from our beds is a Representation) and of that dreadful Judgment which shall follow it, and then think with thy self in what preparation thou art for it, and resolve to husband carefully every minute of thy time towards the fitting thee for that great account. As soon as thou art ready, retire to some private place, and there offer up to God thy Morning Sacrifice of Praise and Prayer.

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Prayers for the Morning.

At thy first kneeling down, say,

O Holy, Blessed and Glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee by Jesus Christ.

A Thanksgiving.

O Gracious Lord, whose mercies endure for ever, I thy unworthy servant who have so deeply tasted of them, desire to render thee the tribute of my humblest praises for them : In thee, O Lord, I live & move and have my being, thou first madest me to be, and then that I might not be miserable but happy, thou sendest thy Son out of thy bosome to Redeem me from the power of my sins by his Grace, and from the punishment of them by his Blood, and by both to bring me to his glory. Thou hast by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in Baptisme, and have been partaker of all those spiritual helps which might aid me to performe that Vow I there made to thee, and when by my own wilfulness

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wilfulness or negligence I have failed to do it, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to repentance, afforded me all means both outward and inward for it, and with much patience hast attended and not cut me off in the acts of those many damning sins I have committed, as I have most justly deserved. It is, O Lord, thy Restraining grace alone by which I have been kept back from any the greatest sins, and it is thy Inciting and Assisting grace alone, by which I have been enabled to do any the least good, therefore not unto me, not unto me, but unto thy name be the praises. For these and all other thy spiritual blessings, my soul doth magnifie the Lord, and all that is within me praise his holy Name. I likewise Praise thee for those many outward Blessings I enjoy, as health, friends, food and raiment, the comforts as well as the necessities of this life, for those continual Protections of thy hand, by which I and mine are kept from dangers, and those gracious Deliverances thou hast often afforded out of such as have befallen me; and for that mercy of thine whereby thou hast sweetned and allayed those Troubles thou hast not seen fit wholly to remove: for thy particular Preservation of me this night, and all other thy goodness towards me; Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life, that so these blessings here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for

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his sake whom thou hast made the Author of Eternal Salvation to all that obey him, even Jesus Christ.

A Confession.

O Righteous Lord, who hatest iniquitie, I thy sinful creature cast my self at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee; for I have drunk iniquitie like water, gone on in a continued course of sin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou commandest; mine heart, which should be an habitation for thy spirit, is become a cage of unclean birds, of foul and disordered affections; and out of this abundance of the heart my mouth speaketh, my hands act, so that in thought, word and deed I continually transgress against thee. [*Here mention the greatest of thy sins.*] Nay, O Lord, I have despised that goodness of thine which should lead me to Repentance, hardning my heart against all those means thou hast used for my amendment. And now, Lord, what can I expect from thee but judgement and fierie indignation, that is indeed the due reward of my sins? But, O Lord, there is mercie with thee that thou mayest be feared, O fit me for that mercie by giving me a deep and heartie Repentance, and then according to thy goodness let thy anger and thy wrath be turned away from me; look upon me
in

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in thy Son, my blessed Saviour, and for the merit of his sufferings pardon all my sins: And, Lord, I beseech thee by the power of thy grace so to renew and purifie my heart, that I may become a new creature, utterly forsaking everie evil way, and living in constant, sincere, universal obedience to thee all the rest of my dayes, that behaving my self as a good and faithful servant, I may by thy mercie at the last be received into the joy of my Lord: Grant this for Jesus Christ his sake,

A Prayer for Grace.

O Most gracious God, from whom everie good and perfect gift cometh, I wretched creature that am not able of my self so much as to think a good thought, beseech thee to work in me both to Will and Do according to thy good pleasure. Inlighten my minde that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord, work in my heart a true Faith, a purifying Hope, and an unfeigned Love towards thee, give me a full Trust on thee, Zeal for thee, Reverence of all things that relate to thee; make me Fearful to offend thee, Thankful for thy mercies, Humble under thy corrections, Devout in thy Service, Sorrowful for my sins; and grant that in all things I may behave my self so as befits a creature to his Creatour, a servant to his Lord; enable me likewise to perform that Dutie I owe to my self, give me that Meekness, Humilitie, and

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Contentedness whereby I may alwayes possess my soul in Patience and Thankfulness; make me Diligent in all my duties, Watchful against all temptations, perfectly pure and Temperate, and so moderate in my most lawful enjoyments, that they never become a snare to me; make me also, O Lord, to be so affected towards my Neighbour, that I never transgress that royal Law of thine, of loving him as my self; grant me exactly to perform all parts of Justice, yielding to all whatsoever by any kinde of Right becomes their due, and give me such bowels of Mercie and compassion that I may never fail to do all acts of Charitie to all men, whether friends or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to sanctifie me throughout, that my whole spirit and soul and bodie may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost be all honour and glorie for ever. *Amen.*

Intercession.

O Blessed Lord, whose mercie is over all thy works, I beseech thee to have mercie upon all men, and grant that the precious ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightning Grace to those that are in darkness, and thy converting grace to those that are in sin; look with thy tenderest compassions upon the Universal Church, O be favourable and gracious unto

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unto *Sion*, build thou the walls of *Jerusalem*, unite all those that profess thy Name to thee, by Puritie, and Holiness; and to each other by Brotherly love. Have mercie on *This* desolate Church, and sinful Nation, thou hast moved the Land and divided it, heal the sores thereof for it shaketh; make us so truly to repent of those sins, which have provoked thy Judgements, that thou also may'st turn, and repent, and leave a blessing behinde thee. Bless those whom thou hast appointed our governours, whether in Church or State, so rule their hearts, and strengthen their hands, that they may neither want will nor power to punish wickedness and vice, and to maintain Gods true Religion and Vertue. Have pitie, O Lord, on all that are in affliction; be a Father to the fatherless, and plead the cause of the Widow, comfort the feeble-minded, support the weak, heal the sick, relieve the needie, defend the Oppressed, & administer to everie one according to their severall necessities; let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou see'st necessarie either to their bodies or their souls. [*Here name thy nearest Relations*] Reward all those that have done me good, and pardon all those that have done, or wisht me evil, and work in them and me all that good which may make us acceptable in thy sight, through Jesus Christ.

For

For Preservation.

O Merciful God, by whose bountie alone it is, that I have this day added to my life, I beseech thee so to guide me in it by thy grace, that I may do nothing which may dishonour thee, or wound my own soul, but that I may diligently apply my self to do all such good works, as thou hast prepared for me to walk in; and Lord I beseech thee, give thy Angels charge over me, to keep me in all my wayes, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, through Jesus Christ.

O Lord, pardon the wandrings and coldness of these petitions, and deal with me, not according either to my prayers or deserts, but according to my needs and thine own rich mercies in Jesus Christ, in whose blessed Name and Words, I conclude these my imperfect Prayers; saying, *Our Father, &c.*

Directions for Night.

AT NIGHT, when it draws towards the time of rest, bethink thy self how thou hast passed the day, examine thine own heart, what sin either of Thought, Word, or Deed thou hast committed, what opportunity of doing good thou

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thou hast omitted, and whatsoever thou findest to accuse thy self of, confess humbly and penitently to God, renew thy purposes, and resolutions of amendment, and beg his pardon in Christ, and this not slightly, and only as of course, but with all devout earnestness, and heartiness, as thou wouldest do, if thou wert sure thy death were as near approaching, as thy sleep, which for ought thou knowest may be so indeed, and therefore thou shouldest no more venture to sleep unreconciled to God, then thou wouldest dare to die so. In the next place, consider what special and extraordinary mercies thou hast that day received, as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same; or if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast not the less, but the greater cause to magnifie God, who hath by his protection so guarded thee, that not so much as the fear of evil hath assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usuall and daily preservations, as his more extraordinary deliverances. And above all endeavour still by the considerations of his mercies to have thy heart the more closely knit to him, remembering that every favour received from him is a new engagement upon thee, to love and obey him.

Prayers

Prayers for Night.

O Holy, blessed and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

Lord I know not what to pray for as I ought,
O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable unto thee by Jesus Christ.

A Confession.

O MOST Holy Lord God, who art of purer eyes then to behold iniquity, how shall I abominable wretch dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled my self yet much worse by my own actual sins and wicked customes; I have transgressed my duty to Thee, my Neighbour, and my Self, and that both in thought, in word, in deed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me. And this not only through ignorance and frailty, but knowingly, and wilfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding

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ing all thy calls to, and my own purposes and vows of amendment; yea, this very day I have not ceased to adde new sins to all my former guilts. [*Here name the particulars.*] And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of these sins is death; but O thou who wilt not the death of a sinner, have mercy upon me; work in me I beseech thee a sincere contrition, and a perfect hatred of my sins, and let me not daily confess, and yet as dayly renew them, but grant, O Lord, that from this instant I may give a bill of Divorce to to all my most beloved lusts, and then be thou pleased to marry me to thy self in truth, in righteousness & holiness. And for al my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offences, and receive me to thy favour. And when thou hast thus spoken peace to my soul, Lord keep me that I turn not any more to folly, but so establish me with thy grace, that no temptation of the world, the Devil or my own flesh may ever draw me to offend thee, that being made free from sin, and becoming a servant unto God, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

A Thanksgiving.

O thou Father of Mercies, who art kind even to the unthankful, I acknowledge myself to have abundantly experimented that gracious propertie of thine, for notwithstanding my dayly provocations against thee, thou still heapest mercy and loving kindness upon me. All my contempts and despisings of thy spiritual favours have not yet made thee withdraw them, but in the riches of thy goodness and long suffering thou still continuest to me the offers of grace and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The sins of this day thou hast not repayed as justly thou might'st, by sweeping me away with a swift destruction, but hast spared and preserved me according to the greatness of thy mercy. [*Here mention the particular mercies of that day.*] What shal I render unto the Lord, for all these benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace and that of Intercession appointed for the Morning.

For Preservation

O blessed Lord, the Keeper of Israel, that neither slumbrest nor sleepest, be pleased in thy mercie to watch over me this night, keep me by thy grace from all works of darknes, and defend me by thy power from all dangers, grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I shall lie down in the dust; and because I know neither the day nor the houre of my Masters coming, grant me grace that I may be always readie, that I may never live in such a state as I shall fear to die in, but that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord, so that living and dying I may be thine, through Jesus Christ.

Use the same concluding prayer as in the Morning.

As thou art putting off thy clothes, think with thy self that the time approaches that thou must put off thy body also, and then thy Soul must appear naked before Gods judgment Seat, and therefore thou hadst need be careful to make it so clean and pure by repentance and holiness, that he who will not look on iniquity may graciously behold and accept it.

Let,

*Let thy Bed put the in mind of thy Grave, and
When thou lyeſt down, ſay,*

O Blessed Saviour, who by thy precious death and burial didſt take away the ſting of death and power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my reſt, for it is thou Lord only that makeſt me dwell in ſafety.

Into thy hands I commend my ſpirit, for thou haſt redeemed it, O Lord, thou God of truth.

IN the ANTIENT CHURCH there were beſides morning and night, four other times every day which were called HOURS OF PRAYER, and the zeal of thoſe firſt Chriſtians was ſuch as made them conſtantly obſerved. It would be thought too great a ſtrictneſs now in this lukewarm age to enjoyn the like frequency, yet I cannot but mention the example, and ſay, that for thoſe who are not by very neceſſary buſineſs prevented, it will be but reaſonable to imitate it, and make up in publick and private thoſe FOUR TIMES of PRAYER, beſides the OFFICES already ſet down for MORNING and NIGHT: and that none may be to ſeek how to exerciſe their devotions at theſe times, I have added divers COLLECTS for ſeveral Graces, whereof every man may uſe at each ſuch time of prayer ſo many as his zeal and leiſure ſhall point out to him, adding, if he please,

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please, one of the confessions appointed for morning or night, and never omitting the LODRS PRAYER.

But if any mans state of life be really so busie as will not allow him time for so long and solemn devotions, yet certainly there is no man so overlayed with business, but that he may finde leisure oftentimes in a day to say the LORDS PRAYER alone, and therefore let him use that, if he cannot more. But because it is the Character of a Christian, Phil. 3. 20. That he hath his conversation in Heaven, it is very fit that besides these set times of Prayer, he should divers times in a day by short and suddain EJACULATIONS dart up his soul thither. And for this sort of devotion no man can want leisure, for it may be performed in the midst of business; the Artificer at his work, the Husband man at his Plough may practice it. Now as he cannot want time, so that he may not want matter for it, I have thought it not unuseful out of that rich store-house, the BOOK of PSALMS, to furnish him with some texts, which may very fitly be used for this purpose, which being learned by heart will alwayes be ready at hand to employ his devotion; and the matter of them being various, some for Pardon of sin; some for Grace; some for the light of Gods countenance; some for the Church; some for Thanksgiving, &c. every man may fit himself according to the present need and temper of his soul. I have given these not as a full collection, but only as a taste, by which the Readers appetite may be raised to search after more in that Book, and other parts of holy Scripture.

B

COLLECTS

COLLECTS *for several* GRACES.*For Faith.*

O Blessed Lord, whom without Faith it is impossible to please, let thy spirit I beseech thee work in me such a Faith as may be acceptable in thy sight, even such as worketh by love, O let me not rest in a dead ineffectual Faith, but grant that it may be such as may shew it self by my works, that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Image of that Christ, on whom I believe, that so at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ.

For Hope.

O Lord, who art the hope of all the ends of the earth, let me never be destitute of a well grounded hope, nor yet posselt with a vain presumption; suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance, but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both incourage and enable me to purifie my self from all filthiness both of flesh and spirit, that so it may indeed become to me an anchor of the soul both sure and stedfast, entring
even

even within the vail, whither the forerunner is for me entred, even Jesus Christ my High Priest and blessed Redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thy self, and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be so hardened through the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacrilegiously unjust as to alienate any part of it, but enable me to render it up whole and intire to thee. But, O my God, thou seest it is already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession, O thou who art stronger come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit: Lord, if thou see it fit, be pleased to let me taste of those joyes, those ravishments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not chuse my place in thy Kingdome, yet O Lord, denie me not to drink of thy cup, let me have such a familiarity and degree of love, as may make me endure any thing for thy sake, such a perfect love

as may cast out all fear and all sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by thy mercie at last obtain that Crown of life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

For Sincerity.

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisie and unsinceritie. The heart O Lord, is deceitful above all things, and my heart is deceitful above all hearts; O thou who searchest the heart and reins, try me, and seek the ground of my heart, and suffer not any accursed thing to lurk within me, but purifie me even with fire, so thou consume my dross. O Lord, I cannot deceive thee, but I may most easily deceive my self, I beseech thee let me not rest in any such deceit; but bring me to a sight and hatred of my most hidden corruptions, that I may not cherish any darling lust, but make an utter destruction of everie *Amalekite*; O suffer me not to speak peace to my self, when there is no peace, but grant I may judge of my self as thou judgest of me, that I may never be at peace with my self, till I am at perfect peace with thee, and by puritie of heart be qualified to see thee in thy Kingdome, through Jesus Christ.

For

For devotion in Prayer.

O Gracious Lord God, who not only permittest, but invitest us miserable and needie creatures, to present our petitions to thee; grant I beseech thee, that the frequencie of my prayer may be somewhat proportionable to those continual needs I have of thy mercie: Lord, I confesse, it is the greatest honour and greatest advantage, thus to be allowed access to thee, yet so sottish and stupid is my profane heart, that it shuns or frustrates the opportunities of it. My Soul, O Lord, is possesse with a spirit of infirmitie, it is bowed together, and can in no wise lift up it self to thee. O be thou pleased to cure this sad, this miserable disease, to inspirit and enliven this earthly drossie heart, that it may freely mount towards thee, that I may set a true value on this most valuable priviledge, and take delight in approaching to thee, and that my approaches may be with a reverence some way answerable to that awful Majestie I come before, with an importunitie and earnestness answerable to those pressing wants I have to be supplied, and with such a fixedness and attention of mind, as no wandring thoughts may interrupt; that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into sin, but may so ask that I may receive, seek that I may find, knock that it may be opened unto me:

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that from praying to thee here, I may be translated to the praising thee eternally in thy glorie, through the merits and intercession of Jesus Christ.

For Humility.

O Thou High and Loftie one, that inhabiteſt Eternitie, yet art pleaſed to dwell with the humble ſpirit, pour into my heart I beſeech thee, that excellent grace of Humilitie, which may utterly work out all thoſe vain conceits I have of my ſelf; Lord convince me powerfully of my own wretchedneſs, make me to ſee that I am miſerable, and poor, and blind, and naked, and not only duſt, but ſin, that ſo in all thy diſpenſations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am leſs then the leaſt of thy mercies, and greater then the greateſt of thy judgments. And O Lord, grant me not only to walk humbly with my God, but even with men alſo, that I may not only ſubmit my ſelf to thy rebukes, but even to thoſe of my fellow Chriſtians, and with meekneſs receive and obey their admonitions. And make me ſo to behave my ſelf towards all, that I never do any thing through ſtriſe or vain glorie; and to that end grant, that in lowlineſs of mind I may eſteem everie other man better then my ſelf, and be willing that others ſhould eſteem them ſo alſo; that I never nourish any high opinion of my ſelf, nor covet one among others, but
that

that despising the vain praile of men, I may seek that praise which cometh from thee only. That so instead of those mean servile Arts I have used to recommend me to the esteem of men, I may now imploy all my industrie and care to approve my self to thee, who resistest the proud, and givest grace to the humble: grant this, O Lord, for his sake, who humbled himself unto the death of the Cross, Jesus Christ.

For the Fear of God.

O Glorious Majestie, who only art high, and to be feared, possess my soul with a Holy awe and reverence of thee, that I may give thee the honour due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never prophane any holy thing, or sacrilegiously invade what thou hast set a part to thy self. And, O Lord, since thou art a God that wilt not clear the guiltie, let the dread of thy justice make me tremble to provoke thee in any thing; O let me not so misplace my fear, as to be afraid of a man that shall die, and of the son of man, who shall be made as grass, and forget the Lord my Maker; but replenish my soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformitie to thy Holy will. Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee,

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but

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but may with fear and trembling work out my own salvation, through Jesus Christ.

For Trust on God.

O Almighty Lord, who never failest them that trust on thee, give me grace, I beseech thee, in all my difficulties and distresses, to have recourse to thee, to rest and depend on thee; thou shalt keep him, O Lord in perfect peace, whose mind is staid on thee, O let me alwayes rest on this firm Pillar, and never exchange it for the broken reeds of worldly succours, suffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat, or drink, or wherewithal I shall be clothed, but grant, that having by honest labour and industrie done my part, I may chearfully commit my self to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those whom thou ownest and carest for, even such as keep thy Testimonies and think upon thy Commandments to do them. That seeking first thy Kingdome and the righteousness thereof, all these outward things may be added unto me, in such a measure as thy wisdom knows best for me; grant this O Lord, for Jesus Christ his sake.

For Thankfulness.

O most Gracious and bountiful Lord, who fillest all things living with good, and expectest no other return, but praise & thanksgiving; let me O Lord, never defraud thee of that so easie tribute, but let my heart be ever filled with the sence, and my mouth with the acknowledgement of thy mercies. It is a joyfull and a pleasant thing to be thankfull, O suffer me not I beseech thee, to lose my part in that Divine pleasure, but grant that as I dayly recieve blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee, and grant that not only my lips, but my life may shew forth thy praise, by consecrating my self to thy service, and walking in Holiness and Righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Saviour.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach thee, who have so many provoking sins to inflame thy wrath, and so little sincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life; strike this rock, O Lord, that the

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PRIVATE DEVOTIONS

waters may flow out, even floods of tears, to wash my polluted conscience; my drowzy Soul hath too long slept securely in sin, Lord awake it though it be with thunder, & let me rather feel thy terrors then not feel my sin. Thou sentest thy blessed Son to heal the broken hearted, but Lord, what will that avail me if my heart be whole. O break it that it may be capable of his healing virtue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may fly from it, as from the face of a Serpent, and bring forth fruits of repentance in amendment of life, to the praise and glory of thy grace in Jesus Christ our blessed Redeemer.

For Meekness.

O Blessed Jesu, who wast led as a sheep to the slaughter, let, I beseech thee, that admirable example of Meekness quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of Spirit as no provocations may ever be able to disturb. Lord grant I may be so far from offering the least injury, that I may never return the greatest any otherwisethen with prayers and kindness, that I who have so many talents to be forgiven by thee, may never exact pence of my bretheren, but that putting on bowels of mercie, meekness long-suffering, thy peace may rule in my heart, & make it an acceptable habitation to thee, who art the Prince of peace, to whom with the Father & holy Spirit be all honour and glory for ever.

For

For Chastity.

O Holy and Immaculate Jesus, whole first descent was into the Virgins womb, and who dost still love to inhabit only in pure and virgin-hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit; my body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there, but enable me, I beseech thee, to keep both body and soul pure and undefiled, that so I may glorifie thee here both in body & spirit, & be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who hast in thy bountie to mankind afforded us the use of thy good creatures for our corporal refreshment, grant that I may always use this liberty with thankfulness and moderation; O let me never be so enslaved to that brutish pleasure of taste, that my Table become a snare to me, but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures which thou hast assigned me for health and not for luxury. And Lord grant that my pursuits

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suits may be not after the meat that perisheth, but after that which endureth to everlasting life, that hungering and thirsting after righteousness I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

For Contentedness.

O Merciful God, thy wisdom is infinite to choose, & thy love forward to dispenſe good things to us; O let me alwaies fully and intirely resign my self to thy disposals, have no desires of mine own, but a perfect satisfaction in thy choices for me, that so in whatsoever estate I am, I may be therein content. Lord grant I may never look with murmuring on my own condition, nor with envie on other mens. And to that end, I beseech thee, purge my heart of all covetous affections; O let me never yield up any corner of my soul to Mammon, but give me such a contempt of these fading riches, that whether they increase or decrease I may never set my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in heaven, that I may so set my affection on things above, that when Christ who is my life shall appear, I may also appear with him in glory. Grant this, O Lord, for the mercies of the same Jesus Christ.

For

For Diligence.

O Lord, who hast in thy wisdom ordained that man should be born to labour, suffer me not to resist that design of thine by giving my self up to sloth and idleness; but grant I may so imploy my time and all other talents thou hast intrusted me with, that I may not fall under the sentence of the slothful and wicked servant; Lord, if it be thy wil, make me some way useful to others, that I may not live an unprofitable part of mankind; but however, O Lord, let me not be useless to my self, but grant I may give all diligence to make my calling and election sure: My soul is beset with many and vigilant adversaries, O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation, enduring hardness as a good souldier of Jesus Christ, till at the last from this state of warfare thou translate me to the state of triumph and blis in thy Kingdome, through Jesus Christ.

For Justice.

O Thou King of righteousness, who hast commanded us to keep judgement and do Justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor
to

to use my power to oppress, or my skil to deceive my brother, and grant I may most strictly observe that sacred rule of doing as I would be done to, that I may not dishonour my Christian profession by an unjust or fraudulent life, but in simplicitie and godly sincerity, have my conversation in this life, never seeking to heap up treasures of wickedness, but preferring a little with righteousness before great revenues without right. Lord, make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations that thou hast placed me in, but may so behave myself towards all, that none may have an evil thing to say of me, that so, if it be possible, I may have peace with all men, or however I may by keeping innocency and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

For Charity.

O Mercifull Lord, who hast made of one blood, and redeemed by one ransom all Nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an universall charitie towards all men. Give me, O thou father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities
outward

outward or inward of my bretheren, and diligently imploy all my abilities for their succour & relief. O let not an unchristian self-love possess my heart, but drive out that accursed spirit, and let thy Spirit or love enter and dwell there, and make me seek not to please my self, but my neighbour for his good to edification, even as Christ pleased not himself. Lord, make me a faithful steward of all those talents thou hast committed to me for the benefit of others, that so when thou shalt call me to give an account of my stewardship, I may do it with joy and not with grief. Grant this mercifull Lord, I beseech thee for Jesus Christ his sake.

For perseverance.

O Eternall and unchangeable Lord God, who art the same yesterdaie and to daie and for ever. Be thou pleased to communicate some small ray of that excellence, some degree of that stability to me thy wretched creature, who am light and unconstant, turned about with every blast; my understanding is very deceivable, O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the error of the wicked and fall from my own steadfastness: my will also, O Lord is irresolute and wavering, and doth not cleave steadfastly unto God, my goodness is but as the morning cloud, and as the early dew it passeth away. O strengthen and confirm me, and whatever good work

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work thou hast wrought in me, be pleased to accomplish and perform it until the day of Christ. Lord thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with, O leave me not to my self, but cover thou my head in the day of battel, and in all spiritual combates make me more then conquerour through him that loved me. O let no terrours or flatteries either of the world or my own flesh ever draw me from my obedience to thee, but grant that I may continue stedfast, unmoveable, alwayes abounding in the work of the Lord; and by patient continuing in well doing, seek and at last obtain glorie, and honour, and immortalitie, and eternal life, through Jesus Christ our Lord:

A Brief Paraphrase of the
L O R D S P R A Y E R
To be used as a Prayer.

[Our Father which art in Heaven.]

O Lord, who dwellest in the highest *heavens*; thou art the Author of our being; thou hast also begotten us again unto a lively hope, and carriest towards us the tenderness & bowels of a compassionate father. O make us to render to thee the love and obedience of children; and that we may resemble thee *our father in heaven* (that place of true delight and puritie)

A Paraphrase of the Lords Prayer.

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purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds that we may alwaies have our conversation in heaven, from whence we look for our Saviour the Lord Jesus Christ.

[1. Hallowed be thy Name]

STrike such an awe into our hearts, that we may humbly reverence thee in *thy Name*, which is great, wonderful and holy, and carry such a sacred respect to all things that relate to thee and thy worship, as may expresse our reverence to thy great Majestie. Let all the people praise thee, O God, let all the people praise thee.

[2. Thy Kingdom come.]

E*Stablisth* thy Throne and rule for ever in our souls, & by the power of thy grace subdue al those rebellious corruptions that exalt themselves against thee, they are those enemies of thine which would not thou should'it reign over them, O let them be brought forth and slain before thee, and make us such faithful subjects of this thy *Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then Lord Jesus come quickly.

[3. Thy will be done in earth, &c.]

ENABLE us by thy grace chearfully to suffer *thy will* in all thy inflictions, and readily perform it in all thy commands, give us of that heavenly zeal to thy service, wherewith the
C blessed

blesſed Angels of thy preſence are inſpired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joyned with them to ſing eternal praifes in thy Kingdom to God, and to the Lamb for ever.

[4. *Give us this day our, &c.*]

GIVE us that continuall ſupply of thy grace, which may ſuſtain and nourish our ſouls unto eternal life. And be thou pleaſed alſo to provide for our bodies all thoſe things which thou ſeeſt fit for their ſupport, through this our earthly pilgrimage, and make us cheerfully to reſt on thee for them, firſt ſeeking thy Kingdom and the righteouſneſs thereof, and then not doubting but all theſe things ſhall be added unto us.

[5. *Forgive us our Trespases, &c.*]

HEAL our ſouls, O Lord, for we have ſinned againſt thee, let thy tender mercies abound towards us, in the *forgivenesſ* of all our offences; And grant O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us thoſe bowels of compaſſion to others which we ſtand in ſo much greater need of from thee, that we may *forgive* as fully and finally upon Chriſts command, as we deſire to be *forgiven*, for his merits and interceſſion.

[6. Lead us not into Tempt. &c.]

O LORD, we have no strength against those multitudes of *temptations* that daily assault us, only our eyes are upon thee, O be thou pleased either to restrain them or assist us, and in thy faithfulness suffer us not to be *tempted* above that we are able, but in all our temptations make us a way to escape, that we be not overcome by them, but may when thou shalt call us to it, resist even unto blood, striving against sin, that being faithful unto death, thou mayest give us the crown of life.

[For thine is the Kingdome, &c.]

HEAR us and graciously answer our petitions, for thou art the great *King* over all the earth, whose *Power* is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workest in us or for us. Therefore blessing, honour, glory, and power be unto him that sitteth upon the throne, to our God for ever, and ever, *Amen*.

Pious **EJACULATIONS** taken
out of the Book of **PSALMS**.

For Pardon of Sin.

HAVE mercy on me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

PRIVATE DEVOTIONS.

Wash me thoroughly from my wickedness, and
cleanse me from my sin.

Turn thy face from my sins, and put out all
my misdeeds.

My misdeeds prevail against me, O be thou
merciful unto my sins.

Enter not into judgement with thy servant,
for in thy sight shall no man living be justified.

For thy names sake, O Lord, be merciful
unto my sin, for it is great.

Turn thee, O Lord, and deliver my soul,
O save me for thy mercies sake.

For Grace.

TEACH me to do the thing that pleaseth
thee, for thou art my God.

Teach me thy way, O Lord, and I will walk
in thy truth, O knit my heart to thee, that I
may fear thy name.

Make me a clean heart, O God, and renew
a right spirit within me.

O let my heart be sound in thy statutes, that
I be not ashamed.

Incline my heart unto thy Testimonies, and
not to covetousness.

Turn away mine eyes, lest they behold va-
nity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy
Commandements from me,

Lord teach me to number my dayes, that I
may apply my heart unto wisdom,

For the Light of Gods Countenance.

LORD, why abhorrest thou my soul, and hidest thy face from me? O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindness is better then life it self.
Lord lift thou up the light of thy countenance upon me.

Comfort the Soul of thy servant, for unto thee, O Lord, do I lift up my soul.

Thanksgiving

I WILL always give thanks unto the Lord, his praise shall ever be in my mouth.

Thou art my God, and I will thank thee,
thou art my God and I will praise thee.

I will sing unto the Lord, as long as I live, I will praise my God whilst I have my being.

Praised be God which hath not cast out my prayer, nor turned his mercy from me.

Blessed be the Lord God, even the God of Israel, which only doth wondrous things.

And blessed be the Name of his Majestie for ever, and all the earth shall be filled with his Majestie, *Amen, Amen.*

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me, for my Soul trusteth in thee, and under the shadow of thy wings shall be my refuge, until these calamities be over-past.

Deliver me, O Lord, from mine enemies, for I flee unto thee to hide me.

O keep my Soul, and deliver me, let me not be confounded, for I have put my trust in thee.

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

The sorrows of my heart are enlarged, O bring thou me out of my troubles.

For the Church.

OBE favourable and gracious unto Sion, build thou the walls of Jerusalem.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Sion where thou hast dwelt.

It is time for thee, Lord, to lay to thy hand, for they have destroyed thy Law.

Arise, O God, and maintain thine own cause. Deliver Israel, O God, out of all his troubles.

*Brief Heads of Self-Examination,
especially before the Sacrament, Col-
lected out of the foregoing Treatise,
concerning the breaches of our Duty.*

To G O D.

FAITH.

NOt BELIEVING there is a God.
Not believing his Word.

Not believing it practically, so as to live according to
our belief.

HOPE.

DEspairing of Gods Mercy, so as to neglect duty.
Presuming groundlessly on it, whilst we go on in
wilful sin.

LOVE.

NOt Loving God for his own excellencies.
Not Loving him for his Goodness to us.

Not labouring to please him.

Not desiring to draw near to him in his Ordinances.

Not longing to enjoy him in Heaven.

FEAR.

NOt Fearing God so as to keep from offending him.
Fearing man above him by committing sin, to shun
some outward suffering.

TRUST.

NOt Trusting on God in dangers and distresses.
Using unlawful means to bring us out of them.

Not depending on God for supply of our Wants.

Immoderate Care for outward things.

Neglecting to labour, and expecting God should sup-
our idleness.

PRIVATE DEVOTIONS.

Not looking up to God for a blessing on our honest endeavours.

HUMILITY.

Not having a *high esteem* of God.
 Not submitting obediently to *act* his Will.
 Not patiently suffering it, but murmuring at his Correction.
 Not amending by them. (ons.
 Not being Thankful to him,
 Not acknowledging his Wisdom in choosing for us,
 but having eager and impatient desires of our own.

HONOUR.

Not Honouring God by a reverend usage of the things that Relate to him.
 Behaving our selves irreverently in his House. (him.
 Robbing God, by taking things that are consecrated to Profaning Holy times, the *Lords Day*, and the Feasts and Fasts of the Church.
 Neglecting to read the Holy Scriptures, not marking when we do read.
 Being careless to get knowledge of our duty, chusing rather to continue ignorant, then put our selves to the pains or charge of learning.
 Placing Religion in hearing of Sermons, without Practice
 Breaking our *Vow* made at *Baptisme*.
 By resorting to Witches, and Conjurers; *i.e.* to the Devil.
 By loving the Poms and Vanities of the World, and following its sinful customes.
 By fulfilling the Lusts of the flesh.
 Profaning the *Lords Supper*.
 By coming to it ignorantly, without Examination, contrition, and purposes of New Life.
 By behaving our selves irreverently at it, without Devotion, and spiritual Affection.
 By neglecting to keep the Promises made at it
 Profaning *Gods Name*, by blasphemous thoughts, or Discourse.
 Giving others occasion to Blaspheme him, by our vile wicked lives.
 Taking unlawful OATHS.
 Perjury.
 Swearing in ordinary Communication.

WOR.

WORSHIP.

Not *Worshipping* God.

Omitting Prayers, publick or private, and being glad of a pretence to do so.

Asking unlawful things, or to unlawful ends.

Not purifying our Hearts from sin before we pray.

Not praying with Faith and Humility.

Coldness and deadness in Prayer.

Wandering thoughts in it.

Irreverent gestures of body in prayer.

REPENTANCE.

Neglecting the *duty* of *Repentance*.

Not calling our selves to Dayly account for our sins.

Not assigning any set or Solemn times, for Humiliation ; and Confession, or too seldome.

Not deeply considering our sins, to beget Contrition.

Not acting Revenges on our selves, by Fasting, and other acts of Mortification.

IDOLATRY.

Outward *Idolatry* in Worshipping of creatures.

Inward Idolatry, in placing our love, and other affections more on creatures, then the Creator.

To our SELVES.

HUMILITY.

Being puffed up with *high conceits* of our selves.

In respect of natural parts, as beauty, wit, &c.

Of worldly riches and honours.

Of Grace.

Greedily seeking the praise of men.

(*end.*)

Directing christian Actions, as Prayer, Alms, &c. to that

Committing sins to avoid Reproach from wicked men.

MEEKNES.

Disturbing our minds with *Anger* and peevishness.

CONSI-

PRIVATE DEVOTIONS.

CONSIDERATION.

(is)

Not carefully *Examining* what our *estate* towards God
 Not trying our selves by the true Rule, *i.e.* our o-
 bedience to Gods Commands.
 Not weighing the Lawfulness of our Actions before we
 venture on them.
 Not examining our past actions to Repent of the ill, to
 give God the glory of the good.

CONTENTEDNES.

Uncontentedness in our estates.
 Greedy desires after Honour and Riches.
 Seeking to gain them by sinful means.
 Envyng the condition of other men.

DILIGENCE, WATCHFULNES.

Being *Negligent* in observing & resisting *Temptations*.
 Not improving Gods gifts, outward or inward, to
 his Honour.
 Abusing our Natural Parts, as Wit, Memory, &c. to sin.
 Neglecting or Resisting the motions of Gods Spirit.

CHASTITY.

Uncleanness, adultery, fornication, unnatural lusts, &c.
 Uncleanness of the Eye and Hand.
 Filthy and obscene Talking.
 Impure Fancies and Desires.
 Heightning of Lust by pampering the body.
 Not labouring to subdue it by Fasting or other Severities

TEMPERANCE.

Eating too much
 Making pleasure, not Health the end of Eating.
 Being too curious or costly in Meats.
 Drunkenness.
 Drinking more then is useful to our bodies though not
 to drunkenness.
 Wasting the Time or Estate in good Fellowship.
 Abusing our strength of brain to the making others
 Immoderate Sleeping. (Drunk.
 Idleness and Negligence in our Callings.
 Using unlawful Recreations, Being

Being too vehement upon Lawful ones.
 Spending too much time at them.
 Being drawn by them to Anger or Covetousness.
 Being proud of Apparel.
 Striving to go beyond our rank.
 Bestowing too much time, care or cost about it.
 Abstaining from such Excesses not out of conscience
 but covetousness.
 Pinching our bodies to fill our purses.

To our NEIGHBOUR.

NEGATIVE JUSTICE.

Being *Injurious* to our Neighbour.
 Delighting causelessly to grieve his mind.
 Ensnaring his soul in sin, by Command, Counsel,
 Enticement or Example.
 Affrighting him from godliness by our Scoffing at it.
 Not seeking to bring those to Repentance whom we
 have led into sin.

MURDER.

Murder, open or secret.
 Drawing men to Intemperance or other vices,
 which may bring diseases or death.
 Stirring men up to Quarrelling and Fighting.
 Maiming or hurting the body of our Neighbour.
 Fierceness and Rage against him.

ADULTERY.

Coveting our Neighbours wife.
 Actually defiling her.

MALICE.

Spoiling the goods of others upon spight and malice.

COVETOUSNES.

Coveting to gain them to our selves,

OPPRES.

OPPRESSION.

Oppression by violence and force or colour of Law.

THEFT.

Not paying what we Borrow.
Not Paying what we have voluntarily promised.
Keeping back the Wages of the Servant and hireling.

DECEIT.

Unfaithfulness in Trusts, whether to the Living or
Using arts of Deceit in Buying and Selling. (Dead.
Exacting upon the necessities of our Neighbours.

FALSE-WITNES.

Blasting the credit of our neighbour.
By false Witness.

By Railing.

By Whispering.

Incouraging others in their Slanders.

Being forward to believe ill reports of our neighbour.

Causeless suspicions.

Rash judging of him.

Despising him for his Infirmities.

Inviting others to do so by scoffing and Deriding him.

Bearing any Malice in the heart.

Secret wishing of death or hurt to our neighbour.

Rejoycing when any Evil befalls him.

Neglecting to make what Satisfaction we can for any
sort of injury done to our neighbour.

POSITIVE JUSTICE. HUMILITY.

LYING.

Churlish and proud behaviour to Others.

Froward and peevish Conversation.

Bitter and Reproachful language.

Cursing.

Not paying the Respect due to the qualities or gifts of
others.

Proudly overlooking them.

Seeking to lessen others Esteem of them.

Not

Not imploying our Abilities, whether of minde or E-
state, in administering to those whose Wants require it.

GRATITUDE.

Unthankfulness to our Benefactors.
Especially those that admonish us.

Not amending upon their Reproof.

Being angry at them for it.

Not reverencing our Civil Parent, the lawful *Magistrate*.

Judging and speaking evil of him.

Grudging his just Tributes.

Sowing sedition among the people.

Refusing to Obey his lawful Commands.

Rising up against him, or taking part with them that do.

Despiting our *Spiritual Fathers*.

Not loving them for their works sake.

Not obeying those commands of God they deliver to us.

Seeking to withhold from them their just maintenance.

Forlaking our lawful Pastors to follow factious teachers.

PARENTS.

Stubborn and irreverent behaviour to our natural Pa-
Despising and publishing their infirmities. (*remt.*

Not loving them, nor endeavouring to bring them com-

Contemning their Counsels. (*fort.*

Murmuring at their Government.

Coveting their Estates, though by their death.

Not ministering to them in their Wants of all sorts.

Neglecting to Pray for Gods Blessing on these several
sorts of Parents.

Want of natural affection to *children*. (*ment.*

Mothers refusing to Nurse them without a just imped-

Not bringing them timely to *Baptisme*.

Not early instructing them in the ways of God.

Suffering them for want of timely correction to get
Customes of sin.

Setting them Evil Examples.

Discouraging them by harsh and cruel usage.

Not providing for their subsistence according to our abi-

Consuming their Portions in our own riot. (*lity.*

Reserving all till our death, and letting them want in
the mean time.

Not

PRIVATE DEVOTIONS.

Not seeking to entail a blessing on them by our Christian lives.

Not heartily *praying* for them.

Want of affection to our Natural brethren.

Envyings and heart-burnings towards them.

DUTY to BRETHREN.

Not loving our spiritual *brethren*, i. e. our fellow Christians.

Having no fellow-feeling of their sufferings.

Causelessly forsaking their Communion in Holy Duties.

Not taking deeply to heart the Desolations of the Church.

MARRIAGE.

Marrying within the degrees forbidden.

Marrying for undue ends, as Covetousness, Lust, &c. Unkind, froward, and unquiet behaviour towards the Husband or Wife.

Unfaithfulness to the Bed

Not bearing with the infirmities of each other.

Not endeavouring to advance one anothers good, spiritual, or temporal.

The Wife resisting the lawful command of her Husband.

Her striving for Rule and dominion over him.

Not praying for each other.

FRIENDSHIP.

Unfaithfulness to a *Friend*.

Betraying his secrets.

Denying him assistance in his needs.

Neglecting lovingly to admonish him.

Flattering him in his faults.

Forsaking his friendship upon slight or no cause.

Making leagues in sin instead of virtuous friendship.

SERVANTS.

Servants disobeying the lawful commands of their Masters.

Purloining their goods.

(sters.

Carelessly wasting them.

Murmuring at their rebukes.

Idleness.

Eye-service.

MASTERS.

MASTERS.

Masters using servants tyrannically and cruelly.
Being too remiss, and suffering them to neglect their duty.

Having no care of their Souls.

Not providing them means of instruction in Religion.

Not admonishing them when they commit Sins.

Not allowing them time and opportunity for prayer, and the Worship of God.

CHARITY.

Want of bowels and *Charity* to our neighbours.
Not heartily desiring their good spiritual or temporal.

Not Loving and Forgiving Enemies.

Taking actual Revenges upon them.

Falseness: professing kindness and acting none.

Not labouring to do all the good we can to the soul of our neighbour.

Not assisting him to our power in his Bodily distresses.

Not defending his good Name when we know him slander'd.

Denying him any neighbourly office to preserve or advance his estate. (power.

Not defending him from oppression, when we have

Not relieving him in his poverty.

Not giving liberally, or chearfully.

GOING to LAW.

Not loving PEACE.

Going to Law upon slight occasions.

Bearing inward Enmity to those we sue.

Not labouring to make peace among others.

THE use of this Catalogue of Sins is
this: Upon dayes of Humiliation,
especially before the Sacrament, read them
consideringly over, and at every particular
ask

PRIVATE DEVOTIONS.

ask thine own heart, Am I guilty of this? And whatsoever by such Examination thou findest thy self faulty in, Confess particularly, and humbly to God, with all the heightning circumstances, which may any way increase their guilt, and make serious Resolutions against every such Sin for the future; after which thou mayest use this Form following.

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner; they have not been only single but repeated acts of sin: for, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often committed, nay, which are not become even habitual and customarie to me? And to this frequencie, I have added both a greediness, and obstinacie in sinning, turning into my course as the Horse rusheth into the battel, doing evil with both hands, earnestly, yea, hating to be reformed, and casting thy words behinde me, quenching thy spirit within me, which testified against me, to turn me from my evil wayes, and frustrating all those outward means whether of judgement or mercie, which thou hast used to draw me to thy self. Nay, O Lord, even my repentances may be numbered amongst my greatest

sins,

sins, they have sometimes been feigned and hypocritical, alwayes so slight and ineffectual, that they have brought forth no fruit in amendment of life, but I have still returned with the dog to his vomit, and the sow to the mire again, and have added the breach of resolutions and vows, to all my former guilts. Thus, O Lord, I am become out of measure sinful, and since I have thus chosen death, I am most worthy to take part in it, even in the second death, the lake of fire and brimstone. This, this, O Lord, is in justice to be the portion of my cup, to me belongs nothing but shame and confusion of face eternally. But to thee, O Lord God, belongeth mercie and forgiveness: though I have rebelled against thee, O remember not my sins and offences, but according to thy mercie think thou upon me O Lord for thy goodness. Thou sentest thy Son to seek and to save that which was lost, behold, O Lord, I have gone astray like a sheep that is lost, O seek thy servant, and bring me back to the Shepherd and Bishop of my soul; let thy spirit work in me a heartie sense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquitie, and receive me graciously, and for his sake who hath done nothing amiss, be reconciled to me; who have done nothing well; wash away the guilt of my sins in his blood, and subdue the power of them by his grace; and grant, O Lord, that I may
D from

from this hour bid a final adieu to all ungodliness and worldly lusts, that I may never once more cast a look toward *Sodom*, or long after the fleshpots of *Egypt*, but consecrate my self intirely to thee, to serve thee in Righteousness and true Holiness, reckoning my self to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Saviour.

This Penitential Psalm may also fitly be used.

PSALM 51.

HAVE mercy upon me O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness,
that

that the bones which thou hast broken may rejoyce.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast me not away from thy presense, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy wayes unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion, build thou the walls of Jerusalem.

Then shalt thou be pleased with the Sacrifice of righteousness, with the burnt offerings and oblations, then shall they offer young bullocks upon thine altar.

Glorie be to the Father, and to the Son and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.



PRAYERS BEFORE
the Receiving of the Blessed
SACRAMENT.

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished souls, make my desires and gaspings after it, answerable to my needs of it. I have with the prodigal wasted that portion of grace thou bestowedst upon me, and therefore do infinitely want a supplie out of this treasure: But, O Lord, how shall such a wretch as I dare to approach this holy Table? I am a dog, how shall I presume to take the childrens bread? Or how shall this spiritual Manna, this food of Angels be given to one who hath chosen to feed on husks with swine, nay to one who hath alreadie so often trampled these precious things under foot, either carelessly neglecting, or unworthily receiving these holy mysteries? O Lord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, shall my polluted soul be washed, if not in this fountain which thou hast opened for sin and for uncleanness? Hither therefore I come, and thou hast promised that him that cometh to thee thou wilt in no wise cast out: This is, O Lord, the blood of the New Testament, grant me

me so to receive it, that it may be to me for remission of sins. And though I have so often and so wretchedly broken my part of that Covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make good thine, to be merciful to my unrighteousness, and to remember my sins and my iniquities no more; and not only so, but to put thy laws into my heart, and to write them in my mind, and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee; Lord, grant that in these holy mysteries I may not only commemorate, but effectually receive my blessed Saviour, and all the benefits of his Passion: and to that end give me such a preparation of soul as may qualify me for it, give me a deep sense of my sins and unworthiness, that being wearie and heavie laden, I may be capable of his refreshings, and by being suppled in my own tears, I may be the fitter to be washed in his blood; raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast; and let, O Lord, that infinite love of Christ in dying for so wretched a sinner, inflame my frozen benumbed soul, and kindle in me that sacred fire of love to him, and that so vehement, that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul, and such as may also extend it self to all whom

PRIVATE DEVOTIONS.

thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to cloath me in the wedding garment, and make me though of my self a most unworthie, yet by thy mercie an acceptable guest at this holy Table, that I may not eat and drink my own condemnation, but may have my pardon sealed, my weakness repaired, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may ever be able to dissolve the union, but that being begun here in grace, it may be consummated in glorie. Grant this, O Lord, for thy dear Sons sake, Jesus Christ.

Another. .

O Blessed Jesus, who once offeredst up thy self for me upon the Cross, and now offerest thy self to me in the Sacrament, let not I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualifie me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogg'd with guilt, so holden with the cords of my sins, that I am not able to move towards thee; O loose me from this band, wherewith Satan and my own lusts have bound me, and draw me that I may run after thee; Lord, thou seest daily how eagerly I pursue the paths that lead to death, but when thou invitest me to life and glorie, I turn my
back

back and forsake my own mercie. How often hath this feast been prepared, and I have with frivolous excuses absented my self, or if I have come, it hath been rather to desie then to adore thee? I have brought such troops of thy professed enemies, unrepented sins along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame: And now of what punishment shall I be thought worthy, who have thus trampled under foot the Son of God, and counted the blood of the Covenant an unholy thing! Yet O merciful Jesu, this blood is my only refuge, O let this make my atonement or I perish eternally: Wherefore didst thou shed it, but to save sinners? Neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one, O let me finde its saving efficacie. Be merciful unto me, O God, be merciful to me for my soul trusteth in thee, and in the clefts of thy wounds shall be my refuge until thy Fathers indignation be overpast. O thou who hast as my high Priest, sacrificed for me, interceed for me also, and plead thy meritorious sufferings on my behalf, and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold affections I have towards thee, O warm and enliven them: and as in this Sacrament that transcendent love of thine in dying for me is shed forth, so I beseech thee let it

convey such grace into me as may enable me to make some returns of love : O let this divine fire descend from Heaven into my soul, and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any cursed thing be sheltered in my heart, that I may never again defile that place, which thou hast chosen for thy Temple. Thou diedst, O dear Jesu, to redeem me from all iniquitie, O let me not again sell my self to work wickedness, but grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation, and let me receive such grace and strength from thee, as may enable me faithfully to perform them : Lord, there are many old habituated diseases my soul groans under. [*Here mention thy most prevailing corruptions.*] And though I lie never so long at the Pool of *Bethesda*, come never so often to thy Table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed physician of souls, heal me, and grant I may now so touch thee that every one of these loathsome issues may immediately stanch, that these sicknesses may not be unto death, but unto the glorie of thy mercie in Pardoning, to the glorie of thy grace in Purifying so polluted a wretch. O Christ hear me, and grant I may now approach thee with such humilitie and contrition, love & devotion, that thou mayest vouchsafe to come unto me, & abide with me, communicating to me thy self, and all the merits of thy Passion. And then

then, O Lord, let no accusations of Satan or my own conscience amaze or distract me, but having peace with thee, let me also have peace in my self, that this Wine may make glad, this Bread of life may strengthen my heart, and enable me chearfully to run the way of thy Commandments. Grant this merciful Saviour for thine own bowels and compassions sake.

E *J* **A** *C* **V** *L* **A** *T* **I** *O* **N** *S* *to be used*
at the **L** **O** **R** **D** **S** **T** **A** **B** **L** **E**.

L **O** **R** **D**, I am not worthy that thou shouldst come under my roof.

I have sinned: What shall I do unto thee, O thou preserver of men?

[*Here recollect some of thy greatest sins.*]

If thou, Lord, shouldst be extream to mark what is done amiss, O Lord, who may abide it?

But with the Lord there is mercie, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son in whom thou art well pleased.

Hearken to the crie of his blood which speaketh better things then that of *Abel*.

By his Agonie and bloodie Sweat, by his Cross and Passion, good Lord deliver me.

O Lamb of God which takest away the sins of the world, grant me thy Peace.

O Lamb of God which takest away the sins of the world, have mercy upon me.

Immediately

PRIVATE DEVOTIONS.

Immediately before Receiving.

THou hast said that he that eateth thy flesh and drinketh thy blood hath eternal life.

Behold the servant of the Lord, be it unto me according to thy word.

At the receiving of the Bread.

By thy Crucified bodie deliver me from this body of death.

At the receiving of the Cup.

O Let this blood of thine purge my conscience from dead works to serve the living God.

Lord, if thou wilt thou canst make me clean.

O touch me, and say, I will, be thou clean.

After Receiving.

WHat shal I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glorie, and blessing.

Therefore blessing, honour, glorie and power be to him that sitteth upon the Throne, and to the Lamb for ever and ever. *Amen.*

I have sworn, and am stedfastly purposed to keep thy righteous judgements,

O hold thou up my goings in thy paths, that my footsteps slip not.

A Thanksgiving after the Receiving of the Sacrament.

O Thou fountain of all goodnes, from whom everie good and perfect gift cometh, and to whom all honour and glorie should be returned, I desire with all the most fervent and inflamed affections of a grateful heart, to bless and praise thee for those inestimable mercies thou hast vouchsafed me : Lord, what is man that thou shouldst so regard him as to send thy beloved Son to suffer such bitter things for him? But, Lord, what am I the worst of men, that I should have any part in this atonement, who have so often despised him and his sufferings? O the height and depth of this mercie of thine, that art pleased to admit me to the renewing of that Covenant with thee which I have so often and so perversly broken ! That I who am not worthy of that dayly bread which sustains the bodie, should be made partaker of this bread of life which nourisheth the soul, and that the God of all puritie should vouchsafe to unite himself to so polluted a wretch! O my God, suffer me no more, I beseech thee, to turn thy grace into wantonness, to make thy mercie an occasion of securitie, but let this unspeakable love of thine constrain me to obedience, that since my blessed Lord hath died for me, I may no longer live unto my self but

to him : O Lord, I know there is no concord between Christ and *Belial*, therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chace him thence, but let him that hath so dearly bought me still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but especially deliver me from my self, from the treacherie of my own heart, which is too willing to yield it self a prey. And where thou seest I am either by nature or custome most weak, there do thou, I beseech thee, magnifie thy power in my preservation. [*Here mention thy most dangerous temptations.*] And Lord let my Saviours sufferings for my sins, and the *Vows* I have now made against them never depart from my minde, but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts which nailed his hands, pierced his side, and made his soul heave to the death. But that having now anew listed my self under his banner, I may fight manfully, and follow the Captain of my Salvation, even through a sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare; O be thou my strength who am not able of my self to struggle with the slightest temptations. How often have I turned my back in the day of battell? how many of these Sacramental vows have I violated? And Lord, I have still the same unconstant deceitful heart

A Thanksgiving after Sacrament.

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heart to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stabilitie of mind, that I may no more thus start aside like a broken bow, but that having my heart whole with thee I may continue stedfast in thy Covenant; that not one good purpose which thy Spirit hath raised in me this day may vanish, as so many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful father, through the merits and mediation of my Crucified Saviour.

A Prayer of Intercession to be used either before or after the receiving of the Sacrament.

O MOST gracious Lord, who so tenderly lovedst mankind as to give thy dear Son out of thy Bosome to be a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as universal as the design of it, that it may be to the salvation of all. O let no person by impenitence and wilful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance. Inlighten all that sit in darkness, all Jews, Turks, Infidels and Hereticks, take from them all blindness, hardness of heart and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites

raelites. And for all those upon whom the Name of thy Son is called, grant, O Lord, that their conversations may be such as becometh the Gospel of Christ, that his Name be no longer blasphemed among the Heathens through us. O Blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all those abominable pollutions, which even Barbarians detest? O let not our profession and our practise be alwayes at so wide a distance. Let not the Disciples of the holy and Immaculate Jesus be of all others the most profane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious and bloodie; but make us Christians in deed as well as in name, that we may walk worthy of that Holy vocation wherewith we are called, and may all with one minde and one mouth glorifie thee the Father of our Lord Jesus Christ. Have mercie on this languishing Church, look down from Heaven the habitation of thy holiness and of thy glorie: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember iniquitie for ever; but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness let thy anger & thy furie be turned away, & cause thy face to shine upon thy Sanctuarie which is desolate, for the Lords sake; and so separate between us and our sins, that they may no longer separate between us and our God. Save and defend

send all Christian Kings, Princes & Governours, especially those to whom we owe subjection; plead thou their cause, O Lord, against those that strive with them, & fight thou against those that fight against them, & so guide & assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead quiet and peaceable life, in all godliness & honestie. Bless them that wait at thine Altar, open thou their lips that their mouth may shew forth thy praise; O let not the lights of the world be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not *Jeroboams* Priests profane thy Service, but let the seed of *Aaron* still minister before thee. And O thou Father of mercies, and God of all comfort, succour and relieve all that are in affliction, and deliver the out-cast and poor, help them to right that suffer wrong, let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die; grant ease to those that are in pain, supplies to those that suffer want, give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies, and do thou, O Lord, for every one above what they can ask or think. Forgive my enemies, persecuters and slanderers, and turn their hearts. Pour down thy blessings on all my friends, and benefactors, all who have commended themselves to my Prayers. [*Here thou mayest name particular persons.*] And grant,

PRIVATE DEVOTIONS.

O merciful Father, that through this blood of the Cross, we may all be presented pure and unblameable and unreprouceable in thy sight ; that so we may be admitted into that place of puritie, where no unclean thing can enter, there to sing eternal praises to Father, Son and Holie Ghost for ever.

A Prayer in times of common Persecution.

O BLESSED Saviour, who hast made the Cross the badge of thy Disciples, enable me I beseech thee, willingly and chearfully to embrace it ; thou seest, O Lord, I am fallen into dayes, wherein he that departeth from evil maketh himself a Prey, O make me so readily to expose all my outward concerns, when my obedience to thee requireth it, that what falls as a *Prey* to men, may by thee be accepted as a *Sacrifice* to God : Lord preserve me so by thy grace that I never suffer as an evil doer, and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoyce that I am counted worthy to suffer for thy Name : O thou who for my sake enduredst the cross ; and dispisedst the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancie, but that how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness : Lord thou knowest whereof I am made, thou remembrest

that

that I am but flesh ; and flesh, O Lord, shrinks at the approach of any thing grievous. It is thy Spirit, thy Spirit alone, that can uphold me, O stablish me with thy free Spirit, that I be not wearie and faint in my mind. And by how much the greater thou discernest my weakness, so much the more do thou shew forth thy power in me, and make me, O Lord, in all temptations stedfastly to look to thee, the author and finisher of my faith, that so I may run the race which is set before me, and resist even unto blood, striving against sin : O dear Jesus, hear me, and though Satan desire to have me, that he may winnow me as wheat, yet do thou O blessed Mediator, pray for me that my faith fail not, but that though it be tried with fire, it may be found unto praise and glorie and honour at thy appearing. And, O Lord, I beseech thee grant that I may preserve not only constancie towards God, but charitie also towards men, even those whom thou shalt permit to be the instruments of my sufferings : Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors ; and do thou, O Lord, overcome all their evil with thy infinite goodness, turn their hearts, and draw them powerfully to thy self, and at last receive both me and mine enemies into those mansions of peace and rest, where thou reignest with the Father, and the Holy Ghost, one God, for ever.

A Prayer in time of Affliction.

O JUST and holy Lord, who with rebukes dost chasten man for sin, I desire unfeignedly to humble my self under thy mightie hand, which now lies heavie upon me, I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds, and therefore in thy severest inflictions I must still say, righteous art thou, O Lord, and upright are thy judgements. But, O Lord, I beseech thee in judgement remember mercie, and though my sins have inforced thee to strike, yet consider my weakness, and let not thy stripes be more heavie, or more lasting then thou seest profitable for my soul; correct me but with the chastisement of a father, not with the wounds of an enemy, and though thou take not off thy rod, yet take away thine anger: Lord, do not abhor my soul, nor cast thy servant away in displeasure, but pardon my sins, I beseech thee; and if yet in thy Fatherly wisdom, thou see fit to prolong thy corrections, thy blessed will be done, I cast my self O Lord, at thy feet, do with me what thou pleasest. Try me as silver is tried, so thou bring me out purified. And Lord make even my flesh also to subscribe to this resignation, that there may be nothing in me, that may rebel against thy hand, but that having perfectly suppress all repining thoughts, I may chearfully drink of this cup. And how bitter soever thou shalt please

A Thanksgiving for Deliverance.

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please to make it, Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of righteousness. That so these light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glorie, through Jesus Christ.

A Thanksgiving for Deliverance.

O Blessed Lord, who art gracious and merciful, slow to anger and of great kindness, and repentest thee of the evil; I thankfully acknowledge before thee that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities. My rebellions, O Lord, deserve to be scourged with Scorpions, and thou hast corrected them only with a gentle and fatherly Rod; neither hast thou suffered me to lie long under that, but hast given me a timely and a gracious issue out of my late distresses. O Lord, I will be glad and rejoyce in thy mercie, for thou hast considered my trouble, and hast known my soul in adversitie. Thou hast smitten, and thou hast healed me, O let these various methods of thine have their proper effects upon my soul, that I who have felt the smart of thy chastisements may stand in awe and not sin, and that I who have likewise felt the sweet refreshings of thy mercie may have my heart ravished with it, and knit to thee in the firmest bands of love, and that by both I may be preserved in a constant, entire obedience to thee all my dayes, through Jesus Christ.

Directions for the time of Sickness.

WHEN thou findest thy self visited with Sickness thou art immediately to remember that it is God, which with rebukes doth chasten man for sin. And therefore let thy first care be to find out what it is that provokes him to smite thee, and to that purpose Examine thine own heart, search diligently what guilts lie there, confess them humbly and penitently to God, and for the greater security renew thy Repentance for all the old sins of thy former life, beg most earnestly and importunately his mercy and pardon in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way for the rest of that time which God shall spare thee. And that thy own heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly Divine, not only to assist thee with his prayers, but with his counsel also. And to that purpose open thy heart so freely to him that he may be able to judge whether thy Repentance be such as may give thee confidence to appear before Gods dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better part, thy Soul, then consider thy Body also, and as the Wise man saith, Eccles. 38. 12. Give place to the Physician, for the Lord hath created him: Use such means as may be most likely to recover thy health, but always remember that the success

Directions for the Sick.

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of them must come from God; and beware of Asa's sin, who sought to the Physicians, and not to the Lord, 2 Chro. 6. 12. Dispose also betimes of thy temporal affairs, by making thy Will, and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent, for then perhaps thou shalt not have such use of thy Reason as may fit thee for it, or if thou have, it wil be then much more seasonable to imploy thy thoughts on higher things, on the world thou art going to, rather then that thou art about to leave; we cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them. Therefore let these be early dispatched that they may not disturb thee at last.

A Prayer for a sick person.

O Merciful and Righteous Lord, the God of health and of sickness, of life and of death, I most unfeignedly acknowledge that my great abuse of those manie dayes of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquitie, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the ruine but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctifie this correction

of thine to me, that this sickness of my bodie may be a means of health to my soul, make me diligent to search my heart, and do thou O Lord, enable me to discover everie accursed thing, how closely soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my bodie also, restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou hast determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it, give me that sincere and earnest repentance, to which thou hast promised mercie and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my bodie, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this Tabernacle is dissolved I may have a building of God, an house not made with hands eternal in the heavens. And that for his sake who by his precious blood hath purchased it for me, even Jesus Christ,

A Thanksgiving for Recovery.

O Gracious Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnifie thee that thou hast in love to my soul delivered it from the pit of corruption, and restored me to health again; it is thou alone, O Lord, that hast preserved my life from destruction, thou hast chastened and corrected me, but thou hast not given me over unto death; O let this life which thou hast thus graciously spared be wholly consecrated to thee. Behold, O Lord, I am by thy mercie made whole, O make me strictly careful to sin no more lest a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make me secure, as thinking that my Lord delayeth his coming, but grant me I beseech thee to make a right use of this long suffering of thine, and so to imploy everie minute of that time thou shalt allow me, that when thou shalt appear I may have confidence and not be ashamed before thee at thy coming. Lord I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me to watch for my Masters coming. And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord hear me, and as thou hast in much mercie afforded me time, so grant me also grace to work out my own salvation,

vation, to provide oile in my lamp, that when the Bridegroom cometh I may go with him to the marriage. Grant this I beseech thee for thy dear Sons sake.

A Prayer at the approach of Death.

O Eternal and everliving God, who first breathedst into man the breath of life, and when thou takest away that breath he dies and is turned again to his dust, look with compassion on me thy poor creature who am now drawing near the gates of death, and which is infinitely more terrible, the bar of Judgement. Lord my own heart condemns me, and thou art infinitely greater then my heart, and knowest all things. The sins I know and remember, fill me with horror; but there are also multitudes of others, which I either observed not at the time, or have since carelessly forgot, which are all present to thee. Thou settest my misdeeds before thee, and my secret sins in the light of thy countenance; and to what a mountainous heap must the minutely provocations of so many years arise? How shall one so ungodly stand in thy Judgement, or such a sinner in the Congregation of the Righteous? And to adde yet more to my terrour, my verie repentance I fear will not abide the trial; my frequent relapses heretofore have sufficiently witnessed the unsinceritie of my past resolutions. And then, O Lord, what can secure me that my present dislikes of my sins are not rather the effects

effects of my amazing danger then of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmeth me, my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my miserie upon the depth of thy mercie; Lord, save now or I perish eternally. O thou who wilt not that any should perish, but that all should come to repentance, bring me, I beseech thee, though thus late, to a sincere Repentance, such as thou wilt accept, who triest the heart. Create in me, O God, a clean heart, and renew a right spirit within me: Lord, one day is with thee as a thousand years, O let thy mightie spirit work in me now in this my last day, whatsoever thou seest wanting to fit me for thy mercie and acceptation. Give me a perfect and entire hatred of my sins, and enable me to present thee with that sacrifice of a broken and contrite heart, which thou hast promised not to despise; that by this I may be made capable of that atonement which thy dear Son hath by the more excellent oblation of himself made for all repenting sinners. He is the propitiation for our sins, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was on him, O heal me by his stripes, and let the cry of his blood drown the clamour of my sins. I am indeed a
child

childe of wrath, but he is the Son of thy love, for his sake spare me, O Lord, spare thy creature whom he hath redeemed with his most precious blood, and be not angrie with me for ever. In his wounds O Lord, I take Sanctuary, O let not thy vengeance pursue me to this Citie of refuge: my soul hangeth upon him, O let me not perish with a Jesus, with a Saviour in my arms. But by his Agonie and bloodie sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me; deliver me, I beseech thee, from the wages of my sins, thy wrath and everlasting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgement. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refusing to answer me in this time of my greatest need; Lord, there is but a step between me and death, O let not my sin go down upon thy wrath, but seal my pardon before I go hence and be no more seen. Thy loving kindness is better then the life it self, O let me have that in exchange, and I shall most gladly lay down this mortal life. Lord, thou knowest all my desire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for sweet is thy mercie; take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death I will fear no evil; I will lay me down in peace, and Lord when I awake up, let me be satisfied with thy presence in thy glorie. Grant this
merciful

merciful God for his sake who is both the Redeemer and Mediatour of sinners, even Jesus Christ.

PSALMS.

PUT me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavie displeasure.

There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sins.

For my wickednesses have gone over my head, and are a sore burden too heavie for me to bear.

My wounds stinck and are corrupt through my foolishness.

Therefore is my spirit vexed within me and my heart within me is desolate.

My sins have taken such hold upon me that I am not able to look up, yea, they are more in number then the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

If thou Lord shouldst be extream to mark what is done amiss, O Lord, who may abide it?

O remember not the sins and offenses of my youth, but according to thy mercy think thou upon me for thy goodness.

Look upon my adversity and misery, and forgive me all my sin.

Hide

Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.

Out of the deep do I call unto thee, Lord hear my voice.

Turn thee, O Lord, and deliver my Soul, O save me for thy mercies sake.

O go not from me, for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.

Draw nigh unto my soul and save it, O deliver me, because of my enemies.

For my Soul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from among the horns of the Unicorns.

O set me up upon a rock that is higher then I, for thou art my hope, and a strong Tower for me against the enemy.

Why art thou so heavy, O my soul, and why art thou so disquieted within me?

Put thy trust in God for I will yet give him thanks for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy mercy, O Lord, endureth for ever, despise not then the work of thine own hands.

O GOD, thou art my God, early will I seek thee.

My Soul thirsteth for thee, my flesh also longeth after thee, in a barren and drie land where no water is.

Like

Like as the heart desireth the water brooks, so longeth my Soul after thee O God.

My Soul is athirst for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts!

My Soul hath a desire and longing to enter into the Courts of the Lord, my flesh and my heart rejoyce in the living God.

O that I had wings like a Dove, for then would I fly away and be at rest.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling.

For one day in thy Courts is better then a thousand:

I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickedness.

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my helper and my redeemer, O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I seek for succour but of thee, who for my sins art justly displeased? Yet O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou

Thou knowest, Lord, the secrets of my heart, shut not up thy merciful eyes to my prayer, but hear me, O Lord most Holy, O God most Mighty, O Holy and Merciful Saviour, thou most worthy Judge eternall, suffer me not at my last hour for any pains of death to fall from thee.

Father, I have sinned against heaven and before thee, and am not worthy to be called thy child, yet O Lord, do not thou cast off the bowels and compassions of a Father, but even as a father pitieth his own children, so be thou merciful unto me.

Lord, the prince of this world cometh, O let him have nothing in me, but as he accuseth, do thou absolve; he layes many and grievous things to my charge, which he can too well prove, I have nothing to say for my self, do thou answer for me, O Lord my God.

O Lord I am cloathed with filthy garments, and Satan stands at my right hand to resist me, O be thou pleased to rebuke him, and pluck me as a brand out of the fire, cause mine iniquities to pass from me, and cloath me with the righteousness of thy Son.

Behold, O God, the Diuel is coming towards me, having great wrath, because he knoweth that he hath but a short time, O save and deliver me lest he devour my soul like a Lion, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteousness are as filthy
rags,

raggs, O wash me and make me white in the blood of the Lamb, that so I may be fit to stand before thy Throne.

Lord, the snares of death compass me round about, O let not the pains of hell also take hold upon me, but though I find trouble and heaviness, yet O Lord I beseech thee deliver my soul.

O dear Jesus, who hast bought me with the precious price of thine own blood: challenge now thy purchase, and let not all the malice of Hell pluck me out of thy hand.

O blessed high Priest, who art able to save them to the utmost, who come unto God by thee, save me I beseech thee, who have no hope, but on thy merits and intercession,

O God I confess I have defaced that Image of thine, thou didst imprint upon my Soul, Yet O thou faithful Creator, have pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayedst for thy persecutors, interceed for me also, and suffer not, O my Redeemer, my soul (the price of thy blood) to perish.

O Spirit of grace, I have by my horrid impieties done despight to thee, yet, O Blessed Comforter, though I have often grieved thee, be thou pleased to succour and relieve me, and say unto my soul, I am thy salvation.

Mine eyes look unto thee, O Lord, in thee is my trust, O cast not out my soul.

O Lord in the have I trusted, let me never be confounded.

O Blessed Lord, who scourgest every Son whom thou receivest, let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of Spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness.

O thou Captain of my Salvation, who wert made perfect by sufferings, sanctifie to me all the pains of body, all the terrours of mind which thou shalt permit to fall upon me.

Lord, my sins have deserved eternal torments, make me chearfully and thankfully to bear my present pains, chasten me as thou pleasest here, that I may not be condemned with the world.

Lord, the waters are come in even unto my soul, O Let thy Spirit move upon these waters, and make them like the pool of *Bethesda*, that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first sufferedst many and grievous things, and then enteredst into thy glory, make me so to suffer with thee, that I may also be glorified with thee.

O dear Jesus, who humbledst thy self to the death of the Cross for me, let that death of thine sweeten the bitterness of mine.

When thou hadst overcome the sharpness of death, thou didst open the Kingdome of heaven to all believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy servant whom
thou

thou hast redeemed with thy most precious blood.

Make me to be numbred with thy Saints in glory everlasting.

Thou art the resurrection and the life, he that believeth in thee, though he were dead, yet shall he live : Lord, I believe, help thou my unbelief.

My flesh, and my heart faileth, but God is the strength of my heart, and my portion for ever.

I desire to be dissolved, and to be with Christ which is far better: Lord, I groan earnestly desiring to be cloathed upon with that house from heaven.

I desire to put off this my tabernacle, O be pleased to receive me into everlasting habitations.

Bring my soul out of prison that I may give thanks unto thy name.

Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, and spiritual wickedness, O take me from these tents of *Kedar*, into the heavenly *Jerusalem*, where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy service, without distraction, O take me up to stand before thy Throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations, O receive me into that place of rest, where all tears shall be wiped from my eyes, where

F

there

there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment and absence from the Lord, O take me where I shall for ever behold thy face, and follow the Lamb whither soever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness,

O Blessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord thou God of truth, Come Lord Jesu, come quickly.

PRAY-

**PRAYERS for their use who
Mourn in secret for the
PUBLICK CALA-
MITIES, &c.**

Psalm 74.

*O God, wherefore art thou absent from us so long:
why is thy wrath so hot against the sheep of thy
pasture? &c.*

*Psalm 79. O God, the Heathen are come into thine
inheritance: thy holy temple have they defiled;
and made Jerusalem an heap of stones, &c.*

*Psalm 80. Hear, O thou shepherd of Israel; thou
that leadest Joseph like a sheep: shew thy self
also, thou that sittest upon the Cherubims, &c.*

**A Prayer to be used in these times of
Calamity.**

O Lord God, to whom vengeance be-
longeth, I desire humbly to confess
before thee, both on my own behalf;
& that of this Nation, that these many
years of calamitie we have groaned under, are
but the just, (yea milde) returns of those ma-

ny more years of our provocations against thee, and that thy present wrath is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all people of the earth. Thy candle shined upon our heads, and we delighted our selves in thy great goodness, Peace was within our walls, and plenteousness within our palaces, there was no decay, no leading into Captivity and no complaining in our streets: but we turned this Grace into wantonness, we abused our Peace to Security, our Plenty to riot & luxury, and made those good things which should have endeared our hearts to thee, the occasion of enstranging them from thee. Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thy self to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy Word to be a lamp unto our feet, and a light unto our paths; but O Lord, we have made no other use of that light, then to conduct us to the Chambers of death, we have dealt proudly, and not hearkned to thy Commandments, and by rebelling against the light, have purchased to our selves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sin, we had long since been swept away with a swift destruction, and there had been none of us alive at this day to implore thy mercy. But thou art a Gracious God, slow to anger, and hast proceeded with us with much patience and long-suffering, thou

thou hast sent thy Judgements to awake us to repentance, and hast also allowed us space for it: But alas! we have perverted this mercy of thine beyond all the former, we return not to him that smiteth us, neither do we seek the Lord, we are sliden back by a perpetual back-sliding, no man repenteth him of his wickedness, or saith what have I done? 'Tis true indeed we fear the rod, (we dread everie suffering, so that we are ready to buy it off with the foulest sin) but we fear not him that hath appointed it, but by a wretched obstinacy harden our necks against thee, and refuse to return. now, O God, what balm is there in *Gilead* that can cure us; who when thou wouldst heal us, will not be healed, we know thou hast pronounced that there is no peace to the wicked, and how shall we then pray for peace, that still retain our wickedness? This this, O Lord, is our sorest disease, O give us Medicines to heal this sickness, heal our souls, and then we know thou canst soon heal our Land. Lord, thou hast long spoken by thy Word to our ears, by thy Judgements even to all our senses, but unless thou speak by thy Spirit to our hearts, all other Calls will still be uneffectual. O send out this voice, and that a mightie voice, such as may awake us out of this Lethargie: Thou that didst call *Lazarus* out of the grave, O be pleased to call us who are Dead, yea, putrified in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistences even of those inward Calls, have justly provo-

ked thee to give us up to the Lulls of our own heart; yet, O thou boundless Ocean of mercie, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy spirit from us. Thou wert found of those that sought thee not, O let that act of mercie be repeated to us who are so desperately, yet so insensibly Sick, that we cannot so much as look after the Physitian, and by how much our case is the more dangerous, so much the more soveraign Remedies do thou apply; Lord help us, and consider, not so much our unworthiness of thy aid, as our irremediable ruine if we want it, save Lord, or we perish eternally. To this end dispense to us in our temporal Interest what thou seeest may best secure our Spiritual; if a greater degree of outward Miserie will tend to the curing our inward, Lord, spare not thy Rod, but strike yet more sharply. Cast out this Devil, though with never so much Foaming & tearing. But if thou seeest that some Return of mercie may be most likely to melt us, O be pleased so far to condescend to our wretchedness as to afford us that, and whether by thy sharper or gentler methods, bring us home to thy self. And then, O Lord, we know thy hand is not shortned, that it cannot save, when thou hast delivered us from our sins, thou canst and wilt deliver us from our troubles: O shew us thy mercie and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorifie thee in both, in a chearful obedience,

dience, and praise the Name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

A Prayer for This Church.

O Thou great God of recompences, who turnest a Fruitful land into Barrenness for the wickedness of them that dwell therein; thou hast most justly executed that Fatal Sentence on *this* Church, which having once been the perfection of Beautie, the joy of the whole earth, is now become a Scorn and derision to all that are round about her. O Lord, what could have been done to thy Vineyard that thou hast not done in it, and since it hath brought forth nothing but wilde Grapes, it is perfectly just with thee to take away the hedge thereof, and let it be eaten up. But O Lord, though our iniquities testifie against us, yet do thou it for thy Names sake, for our backslidings are many, we have sinned against thee. O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonied, as a mightie man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not; deprive us of what outward enjoyment thou pleasest, take from us the opportunities of our luxury and it may be a mercie, but O take not from us the means of our Reformation, for

that is the most direful expression of thy wrath. And though we have hated the Light because our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on still in darkness, but let it continue to shine till it have guided our feet into the way of peace. O Lord, arise, stir up thy strength and come and help us, and deliver not the soul of thy Turtle Dove (*this disconsolate Church*) unto the multitude of the Enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have so provoked thee, that the *Ark must wander in the Wilderness till all this murmuring Generation be consumed*, yet let not that perish with us, but bring it at last into a *Canaan*, and let our more innocent Posterity see that which in thy just judgement thou deniest to us. In the mean time let us not cease to bewail that Desolation our sins have wrought, to think upon the stones of *Sion*, and pitie to see her in the dust, nor ever be ashamed or afraid to own her in her lowest and most persecuted Condition, but esteem the Reproach of Christ greater riches than the Treasures of *Egypt*, and so approve our constancie to this our afflicted Mother, that her blessed Lord and Head may own us with mercie when he shall come in the glory of thee his Father with the holy Angels. Grant this merciful Lord, for the same Jesus Christ his sake.

A Prayer for the Peace of the Church.

LORD Jesus Christ, which of thine Almightyness, madeſt all creatures both viſible and inviſible, which of thy godly wiſdome governſt and ſetteſt all things in moſt goodly order, which of thine unſpeakable goodneſſe keepſt, defendeſt and furthereſt all things, which of thy deep mercy reſtoreſt the decayed, reneweſt the fallen, raiſeſt the dead; vouchſafe we pray thee at laſt, to caſt down thy countenance upon thy well beloved Spouſe *the Church*, but let it be that amiable and merciful countenance wherewith thou paciſieſt all things in Heaven, in earth, and whatſoever is above Heaven and under the earth: vouchſafe to caſt upon us thoſe tender and pitiful eyes with which thou diſt once behold *Peter* that great Shepherd of thy Church, and forthwith he remembered himſelf and repented; with which eyes thou once diſt view the ſcattered Multitude and wert moved with compaſſion, that for lack of a good Shepherd they wandred as ſheep diſperſed and ſtrayed aſunder. Thou ſeeſt (O good *Shepherd*) what ſundrie ſorts of Wolves have broken into thy ſheep-cotes: So that if it were poſſible the very perfect perſons ſhould be brought into error: Thou ſeeſt with what Windes, with what Waves, with what ſtorms thy ſilly ſhip is toſſed, thy ſhip wherein thy little flock is in peril to be drowned. And what is now left but that it utterly ſink and we all periſh?

rish? Of this tempest and storm we may thank
 our own Wickedness and sinful living, we discern
 it well and confess it, we discern thy Righteousness,
 and we bewail our unrighteousness: But we appeal to thy *Mercy* which *surmounteth*
all thy works; we have now suffered much punishment,
 being scourged with so many Wars, consumed with such
 Losses of goods, shaken with so many floods, and yet
 appears there no where any Haven or Port unto us, being thus
 tired and forlorn among so strange evils, but still every
 day more grievous punishments and more seem to hang
 over our heads. We complain not of thy sharpness,
 most tender Saviour, but we discern here also thy
 Mercy, forasmuch as much grievous plagues we have
 deserved. But O most merciful *Jesus*, we beseech thee
 that thou wilt not consider nor weigh what is due
 for our deservings, but rather what becometh thy
 Mercy, without which neither the Angels in Heaven
 can stand sure before thee, much less we silly vessels
 of clay. Have mercie on us, O Redeemer, which art
 easie to be intreated, not that we be worthy of thy
 mercie, but give thou this Glorie unto *thine own Name*.
 Suffer not those which either have not known thee
 or do envie thy glorie, continually to triumph over
 us, and say, Where is their God, where is their
 Redeemer, where is their *Saviour*, where is their
 Bridegroom that they thus boast on? These
 opprobrious words redound unto thee. O Lord,
 while by our evils men weigh and esteem thy
 Goodness, they think we be Forsaken
 whom

whom they see not amended. Once when thou sleptst in the Ship, and a Tempest suddenly arising threatned death to all in the Ship, thou awakest at the outcrie of a few *Disciples* and straightway at thine Almighty word the Waters couched, the Winds fell, the Storm was suddenly turned into a great calm; the dum waters knew their makers voice. Now in this far greater Tempest, wherein not a few mens bodies be in danger, but innumerable Souls: we beseech thee at the crie of thy holy *Church*, which is in danger of drowning, that thou wilt awake. So many thousands of men do crie, *Lord save us, we perish*, the Tempest is past Mans power; it is Thy word that must do the deed, Lord Jesu, only say thou with a word of thy mouth, *Cease, O tempest, and forthwith shall the desired calm appear*. Thou wouldst have spared so many thousands of most wicked men, if in the City of *Sodom* had been found but ten good men. Now here be so many Thousands of men which love the glorie of thy Name, which sigh for the beautie of thy House, and wilt thou not at these mens Prayers let goe thine Anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policie turn our folly into thy glory? Shalt thou not turn the wicked mens evils into thy Churches good? For thy mercie is wont then most of all to succour, when the thing is with us past Remedie, and neither the Might nor Wildome of men can help it. Thou alone bringest things that be never so out of order into order again, which are
the

the only Author and maintainer of Peace. Thou framedst that old Confusion wherein without order, without fashion confusedly lay the discordant seeds of things, and with a wonderful order the things that of nature fought together, Thou didst ally and knit in a perpetual band. But how much greater Confusion is this, where is no Charitie, no Fidelitie, no bonds of Love, no reverence neither of Laws nor yet of Rulers, no agreement of Opinions, but as it were in a misordered Quire, every man singeth a contrary note! Among the Heavenly *Planets* is no dissention, the Elements keep their place, every one do the office whereunto they be appointed: And wilt thou suffer thy *Spouse*, for whose sake all things were made, thus by continual discords to perish? Shalt thou suffer the *wicked Spirits*, which be authors and workers of discord, to bear such a swing in thy Kingdom unchecked? Shalt thou suffer the strong Captain of mischief, whom thou once overthrewest, again to invade thy Tents, and to spoil thy Souldiers? When thou wert here a man conversant among men, at thy Voice fled the Divils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away out of the breasts of all them that profess thy Name, the wicked Spirits, masters of riot, of covetousness, of vain-glory, of carnal lust, of mischief and discord. *Create in us, O our God and King, a clean heart, and renew thy holy Spirit in our breasts, pluck not from us thy holy Ghost. Render unto us the joy of thy saving*

ving health, and with thy principal Spirit, strengthen thy Spouse and the Hearers thereof. By this Spirit thou reconciledst the earthly to the Heavenly : By this thou didst frame and reduce so many Tongues, so many Nations, so many sundry sorts of men into one body of a Church, which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchsafe to renew in all mens hearts, then shall all these forreign miseries cease, or if they cease not, they shall turn to the profit and avail of them which love thee. Stay this Confusion, set in order this horrible Chaos (O Lord Jesus) let thy Spirit stretch out it self upon these Waters of evil wavering Opinions. And because thy spirit, which according to thy Prophets saying, *containeth all things*, hath also the Science of speaking ; make, that like as unto all them which be of thy House, is one Light, one Baptisme, one God, one Hope, one Spirit ; so they may also have one Voice, one Note, one Song, professing one Catholick truth. When thou didst mount up to Heaven triumphantly, thou threwst out from above thy precious things, thou gavest Gifts amongst men, thou dealtest sundry rewards of thy Spirit. Renew again from above thy old bountiffulness, give that thing to thy Church, now fainting and growing downward, that thou gavest unto her shooting up, at her first beginning. Give unto *Princes* and Rulers the grace so to stand in awe of thee, that they so may guide the Common-weal, as they should shortly

PRIVATE DEVOTIONS.

shortly render accompt unto thee that art the King of Kings. Give wisdom to be alwayes assitant unto them, that whatsoever is best to be done, they may espy it in their minds, and pursue the same in their doings. Give to the *Bishops* the gift of prophesie, that they may declare and interpret holy Scripture, not of their own brain, but of thine inspiring. Give them the threefold Charity which thou once demandest of *Peter*, what time thou didst betake unto him the charge of thy sheep. Give to the *Priests* the love of Soberness and of Chastity. Give to thy people a good will to follow thy Commandments, and a readines to obey such persons as thou hast appointed over them. So shall it come to pass; if through thy Gift thy *Princes* shall command that thou requirest, if thy Pastors and Herdmen shall teach the same; and thy People obey them both, that the old Dignity & Tranquillity of the Church shall return again with a goodly order unto the glory of thy Name. Thou sparedst the *Ninivites* appointed to be destroyed as soon as they converted to repentance; and wilt thou despise thy House falling down at thy feet, which instead of sackcloth hath sighs, and in stead of ashes tears? Thou promisedst Forgiveness to such as turn unto thee, but this self thing is thy Gift, a man to turn with his whole heart unto thee, to the intent all our goodness should redound unto thy glory. Thou art the Maker; repair the work that thou hast fashioned. Thou art the Redeemer, save that thou hast bought.

Thou

Thou art the *Saviour*, suffer not them to perish which do hang on thee. Thou art the *Lord* and owner, challenge thy possession. Thou art the *Head*, help thy members. Thou art the *King*, give us a reverence of thy Laws. Thou art the *Prince of Peace*, breath upon us brotherly love. Thou art the *God*, have pity on thy humble beseechers; be thou according to *Pauls* saying, all things in all men, to the intent the whole Quire of thy Church with agreeing minds and consonant voices for mercy obtained at thy hands, may give thanks to the Father, Son and Holy Ghost, which after the most perfect example of concord be distinguished in property of Persons, and one in nature, to whom be praise and glory Eternally. *Amen.*

FINIS.